

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 15.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

ORTHODOXY.

This has been a term of familiar use for a succession of ages, and has received the blind reverence of all classes, from the highest Prelate, and thence descending to the most obscure Layman.

It has operated as a kind of magic upon the minds of men, and from early childhood we have been taught to revere the name, without being made familiar with its real import, farther than being impressed with the belief that it involved something too sacred for the understanding of vulgar minds, and too awful to admit of any doubts as to the sanctity of its professed inheritor.

The present, however, is an age of inquiry; and men begin to be convinced that the cabinet of mystery may be approached, and its hidden contents be exposed to the light of investigation, without the dread of those anathemas, at which kings and princes once trembled upon their thrones. The arrogance which has so long claimed the obsequiousness of the multitude, under the sanctimonious name of orthodoxy, carries with it a less degree of influence, in the same proportion as the minds of men become more enlightened: So that the mere profession of orthodoxy has ceased to become the certain passport to popularity and fame.

The explanation which theological writers have given to the term *orthodoxy*, carries no definite meaning to the mind, and therefore becomes a senseless test. It becomes as indefinite, as the opinions of men are variant in matters of religion. These remarks are fully justified by that meaning of the term, in which all professed christians are agreed.

It is universally admitted that the term *orthodoxy* signifies "soundness of doctrine or opinion in matters of religion." Now where is that denomination of religionists which does not claim to be sound in doctrine? Every denomination is *orthodox* in its own estimation, at least—and each denomination is *heterodox* in the estimation of others.

Every sincere and honest christian embraces that system of doctrine which appears to him most consonant to the word of God, and which best accords with the character which he has revealed of himself. Hence it becomes a matter of course, that each denomination should feel desirous to disseminate their peculiar opinions, and by every fair and honourable means to prevent the spread of what they consider to be error. But when professors of religion resort to detraction and slander to prevent the spread of

those opinions which they esteem to be *heterodox*, it is proof to the sober and reflecting mind, that they are destitute of the most essential parts of the christian character—namely, *candour*, *forbearance* and *charity*. It indicates serious doubts in their minds, whether they can support their own favourite views by any fair methods; and at the same time affords pretty clear evidence that they are greatly wanting in moral honesty.

When we hear a man railing against his neighbour, calling him *heretick*, *infidel*, and other opprobrious names, and is unable to assign any other reason for his conduct than that his neighbour entertains a different opinion of the meaning of some parts of scripture from that of his own, we are at once impressed with the conviction, that if it were not for his *profession*, no man would suspect him of being a christian; his conduct being so totally different from that of the early disciples of our Lord. They may indeed hold conspicuous places in the Church, make long prayers, and be very punctilious in the observance of church rites and ceremonies; but all this only serves to remind us of the pertinent address of our Saviour,—“Ye strain at a gnat, and swallow a camel.”

ILLUSTRATIONS, REQUESTED BY “R. C***.”

In accordance with the wishes of our correspondent, we hasten to consider a few of those passages which imply the moral ability of man, and which are frequently urged to support the doctrine of a conditional salvation.

Those who bring forward such texts as we are about to explain, generally apply them to a future state, and think that they afford strong evidence in support of the doctrine of eternal wretchedness: for, say they, ‘it is perfectly plain that multitudes of the human family go out of the world without complying with these requirements, and must of course, be lost forever!’ Such persons evidently take it for granted, that their application of these passages is correct, and reason as though it were allowed by all.

The first passage proposed in the catalogue, by “R. C***,” is Isaiah, lv. 1. “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

In this passage, the properties of divine truth are represented by *water*, *wine*, and *milk*, to signify its power to cleanse from moral pollution; to satiate the mental thirst; to exhilarate the spirits, and raise the heart in devotion to God; to strengthen, nourish, and promote the growth of the mind of man. The house of Israel are therefore invited to come by faith to this fountain of revealed truth, instead of attempting longer to satisfy, with the vanities of a spurious theology, the cravings of a mind, capacitated for the most refined intellectual and moral enjoyment. But no intimations are given, either in the text, or con-

text, which would lead us to infer that the salvation of the soul in a future state occupied the mind of the prophet at the time he uttered, or penned these words. No inference, therefore, to support the above named hypothesis, can be drawn from this text.

The next is in St. John, v. 40. “And ye will not come to me, that ye might have life.” In this passage, like that of the former, there is not the least possible allusion to a future state of existence. It simply embraces their then moral condition, with the want of faith in, or a disposition averse to the reception of the Saviour. Those whom Christ addressed in this text, appear to have been so tenaciously fond of the Jewish rites and ceremonies, that they did not even give heed to the instruction of the Hebrew scriptures, *which testified of the Messiah*, and consequently rejected him when he made his appearance in the flesh. The evident meaning of this text is, that they would not receive his gospel by faith, which was able to give them consolation and hope, or divine enjoyment, which is here signified by the term *life*. It is therefore evident, that *present*, and not *future* happiness was here intended by the Saviour.

By referring to the xii. chap. 32d verse, it will be seen at once, that their final destiny was not alluded to in the text under consideration: For here he declared, saying, “And I, if I be lifted up from the earth, will draw all men unto me.” To avoid any mistake, it is then added by the evangelist, ver. 33. “This, he said, signifying what death he should die.” Now, notwithstanding he had said before, *ye will not come to me*, he here asserts, that *he will draw all men unto him*! which proves with the greatest clearness, that their *temporal*, and not their *eternal* state was alluded to in the former passage.

Another passage proposed, is in St. John, xv. 14. “Ye are my friends, if ye do whatsoever I command you.” The meaning of these words, is so clearly expressed in the text itself, that it would be wholly unnecessary to add an explanation, were it not believed by our correspondent that the passage had been misapplied by some injudicious professors. In the 12th verse, Jesus saith to his disciples, “This is my commandment, that ye love one another, as I have loved you.” By this he informed them that to be his disciples implied something more than the empty sound of bare profession; they must obey his command, which was to love one another, as he had loved them. Such obedience would justify their claim to discipleship, and render them useful and ornamental in the profession of their faith. Love is therefore set forth, as the criterion to distinguish the true disciple. Hence we may safely conclude, that when a professor of Christianity manifests a destitution of love to his fellow-christian, or descends to the pitiful practice of slander and reproach, on account of any speculative difference between them, he is

not a disciple of Christ, but a *deceiver*, a *hypocrite*.—Only be careful to mark the conduct of professors, and you will seldom fail to distinguish correctly between the real disciples of Christ, and hypocritical pretenders to the faith.

Our correspondent has referred us to I. Tim. ii. 4. "Who will have all men to be saved, and to come unto the knowledge of the truth."

In this text we are furnished with a permanent foundation for the hope of future bliss: a foundation that will eternally shield the mind from the assaults of disappointment and despair. It is the WILL of GOD, expressed in terms of the utmost clearness.—In the contemplation of this will, the following reflections are important to our happiness:—

1. It is unchangeable: For "God is of one mind, and none can turn him." The Deity can never cease to will, and delight in the happiness of all; which affords the assurance that happiness will be perpetuated, *ad infinitum*.

2. It is impartial: "Who will have all men to be saved." The whole human race are equally interested in the contents of the will of God.

3. It is sure of accomplishment: For Jehovah hath declared, "My counsel shall stand, and I will do all my pleasure. He doeth according to his will in the army of heaven, and amongst the inhabitants of the earth, and none can stay his hand. He worketh all things after the counsel of his own will." And Jesus saith, "I came down from heaven, not to do mine own will, but the will of him that sent me."

(TO BE CONTINUED.)

UNPARDONABLE SIN.

Editor of the Christian Telescope.

SIR—Last week I had the pleasure of communicating for your columns, an exposition of the word HELL, by Drs. S. and A. Clarke, Campbell, Whitby, and Archbishop Usher. I again beg the liberty of communicating for your columns, Dr. ADAM CLARKE's commentary on Matt. xii. 31, 32.

The following extract clearly shows that the most distinguished and enlightened of the Arminian faith, nay, the man who is the pride and ornament of the Methodist persuasion, is a supporter of the arguments advanced by Universalists:

EXTRACT.

"Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world, neither in the world to come."—Matt. xii. 31, 32.

All manner of blasphemy—injurious or impious speaking—mocking and deriding speech.

But the blasphemy against the Holy Ghost, &c.—Even personal reproaches, revilings against Christ were remissible; but blasphemy, or impious speaking against the Holy Spirit was to have no forgiveness; i. e. when the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the sin against

the Holy Spirit, is evident from the connexion in this place, and more particularly from Mark, xi. 28—30.

"BECAUSE, they said, he hath an unclean spirit."—Here the matter is made clear beyond the smallest doubt—the unpardonable sin, as some term it, is neither less or more, than ascribing the miracles of Christ wrought by the power of God, to the spirit of the devil. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Christ, ever can commit this sin: therefore, let no man's heart fail because of it, from henceforth and forever, amen.

Neither in this world, neither in the world to come. Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, (viz. the Jewish,) or in that which is to come, (viz. the christian.) *Olam haies*, the world to come, is a constant phrase for the times of the Messiah, by the Jewish writers. The sin here spoken of by our Lord, ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31.—xxxv. 31. Lev. xx. 10. I. Sam. xi. 26.—When our Lord says, such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the christian dispensation as it was under the Jewish, viz. by the destruction of the body?

And is not this the same as that mentioned in I. John, i. 7. called there *the sin unto death*: i. e. a sin that was to be punished by the death of the body; while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore, I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of *temporal death*, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation."

Thus much for Dr. Clarke, the Arminian oracle: and what, sir, must we think of those ministers who take this learned man's commentary in general, and hand it forth to their hearers, and yet in these two passages, in Matthew and I. John, his commentary is kept out of sight. And when Universalists contend that the phrase, "this world, and the world to come," has reference to the Jewish and Christian dispensations, they are instantly charged with mutilating and perverting the scriptures to answer doctrinal and controversial purposes: and criticisms on the received translation, if made by Universalists, are treated with contempt and neglect. But other persons may stand in the pulpit, and in perhaps half a dozen instances in the course of a discourse, say, Dr. Clarke says this is wrongly translated, and Dr. McKnight says this is rendered wrong; but, sir, I trust, the people are beginning to be wise for themselves.

I shall shortly send you Dr. Clarke's comment on the phrase, "Shall be in danger of hell fire." S.

The Rev. Barzillai Streeter has recently taken up his connexion with the Society in Salem, (Mass.) and

has just removed to the city of Troy, (N. Y.) where he has engaged to supply the desk in the new Universalist Church of that city. From the well-known abilities and faithfulness of brother Streeter, we anticipate the prosperity and speedy growth of that Society. May the great Head of the Church abundantly own and bless his labours.

We are happy to learn, from the *Herald of Salvation*, that the NEW UNIVERSALIST CHURCH, in the village of Watertown, (N. Y.) is completed, and the day appointed for its DEDICATION to the service of Almighty GOD, was Wednesday, 10th instant: and that on Thursday, 11th instant, Rev. Pitt Morse, who has been the happy instrument of their religious gathering, and growth in the knowledge of the gospel, was to be INSTALLED as Pastor of said church. Rev. H. Ballou, of Boston, (Mass.) was expected to attend and officiate on the occasion.

SELECTIONS.

FAITH AND MORALITY.

Religion and virtue consist in doing good actions, or in a disposition to do them. These being in our power, as we perform or neglect them, we merit praise or blame. But in matters of speculation, or doubt, or such as are not necessarily attended with some consequences, it is of no moment on which side of the question we stand. Where there is no certainty, or significancy, there can be no duty. Faith without works, in scripture, has but a very indifferent character; it is said to be dead; and we all know that what is dead, is useless.

If you would know any man's affections towards God, consult his behaviour towards men. Though his professions be ever so voluminous; though his zeal be ever so noisy; though he believe by the lump, and swallow creeds by the dozens; yet if he be immoral he is worse than an infidel. What is the use of belief, but to govern our practice, and beget good deeds? We all see the necessity of living well; but to believe well and do no more, is the same thing, with regard to others, as not to believe at all; and, with regard to ourselves, worse.

A worthy life infers worthy principles; but base behaviour contradicts and dishonours an honest profession. If we would be thought christians, we should show ourselves christians. Living well, is the best evidence we can give that we believe well.—If a man profess his faith in Jesus Christ with one breath, and swear falsely by his name with another, why should I give credit to one who so effectually contradicts himself? Why should we credit any man's professions of faith and morality, before he has by works of faith and morality, proved them sincere? If we hear a man full of the praises of loyalty, and yet see him every day rebelling, would we not take him for a madman or a deceiver? A good life is beneficial both to ourselves and others, but a good belief without it, is neither.

But, besides, this same belief is perhaps the necessary consequence of evidence; and if so, what is unavoidable, is not virtuous. Where is the praise or merit of feeling the heat of the sun or the severity of winter; or of hearing sounds when our ears are

open? To believe in Christ was and is inevitable: his miracles command assent. But to do his will is a trial of our piety and virtue. And for our Saviour himself; would his law have ever been received, or his doctrine believed, had he contradicted both, by his example? Or could the apostles without leading the lives of christians, have gained converts to christianity?

I have placed faith and practice in this light, to show how little valuable the pretence of believing well makes men, unless they also live well. I would therefore bring our clergy to be tried by this test.—If they be more zealous for orthodoxy than piety; if they abhor a virtuous man who prefers the dictates of his own conscience, before those of their ambition and authority; and openly court and honour any person, who upholds them, though he live at manifest defiance with heaven; if they treat unbelievers and debauchees as pure christians, and devout christians as schismatics, heretics, and the Lord knows what; their faith is selfish and vain, their works are like the sounding brass and the tinkling symbol, and their religion is false and absurd.

Conformity is the word! it is the mother of all virtues, and the sanctifier of all crimes. It is, in fine, all in all. And yet so weak and blind am I, that I take this same applauded conformity to be in some cases a very great sin. If a man, for instance, in the worship of God, follow the authority of any church whatsoever, and dissent at the same time from the suggestions and persuasions of his own conscience; it is certain, that he does not worship God at all, but mocks him, adores men, and condemns himself. If on the other hand, he thinks his soul in danger, or in no way of being edified in any church, though ever so orthodox; he ought to desert it, and join to that which appears to him better. He who believes at random, and obeys blindly, may give great satisfaction to the clergy; but he neither knows the gospel of truth, nor obeys the precepts of the Holy Ghost.

It is a surprising thing, the selfishness and pride of man! In spiritual affairs, this spirit of levelling all men to our own conceits, if disappointed of its aim, creates feuds and contentions; and religion, which was given and intended to subdue the passions, is turned into an engine to raise them. We are much more zealous that men should conform to us, than to holiness, and would rather have them obedient, than godly. From hence it wofully happens, that weak men and profligates, who will do and say as they are bid, without any bias from reason and conscience, are caressed, encouraged, and promoted; while the wise and virtuous, who cannot abandon truth and the fear of God, to promote the craft, and humour the pride of assuming men, are browbeaten, reproached and persecuted. Profligates, void of common honesty, and common sense, have been, and are still reckoned true friends to the church, and courted by the clergy as their patrons and defenders. And indeed, where religion is turned into faction, such measures and alliances are natural and necessary.

ADVICE TO FEMALES.—No. 5.

"A thoughtless creature must she be, and a cipher in her family, who inquires *why* she must keep

at home. Those who are habitually absent from home, underrate their own importance, for their presence ought to be as essential there as that of a general at his post; and it would be no breach of charity to presume that something must be amiss in such families. Where children are thus frequently left, it is impossible to estimate the extent of the evil.

To what purpose is the divine injunction, if servants are as competent to superintend a family, to take charge of the bodies and minds of children, as their parents? But the utility of every duty inculcated in scripture is so clear, and the performance of it so consonant to reason, that *obedience and happiness are evidently inseparable*.

What a melancholy catalogue would our newspapers exhibit, if, besides the ravages of the devouring flames and the midnight robbers, those made upon the *human mind* by the habitual absence of mothers, were faithfully recorded! If such a register were kept, it would doubtless appear, that too severe a censure could not be passed upon those who abandon such important duties, for places of public amusement.

And is there not another description of persons to which, with much tenderness, similar hints may be addressed? Mothers, who, in attending the public services of religion *many times* during the week, are obliged to neglect those important duties which, as mothers, Providence has committed to their hands: we allude to those religious societies where week-day services are customary. Many there are who, without neglecting any duty, or with but little exertion and management, need not forsake the assembling themselves together, but the God whom we serve will have mercy rather than sacrifice; and above all, ministers of the gospel should not be fretting and scolding because their week-day communications are not better attended; for surely from those mothers who leave large families, while they attend those extra services, their great Creator may demand, "Who hath required this at your hands, that ye should tread my courts?" Far be the thought of discouraging any, even mothers, who, without neglecting duties at home, can thus secure an hour from secular employments for their spiritual benefit. But to such only could we thus speak: others might more suitably be reminded of that command which says, "Six days shalt thou labour and do all thy work."

MR. EDITOR,

In accordance with the wish of your correspondent "S." as expressed in the 8th number of the Telescope, I propose furnishing occasionally short selections designed for the benefit of the male part of your readers, under the title of "Advice to Males." Should the design meet your approbation, you will oblige a subscriber by inserting the following. N.

ADVICE TO MALES—No. 1.

MODESTY.

The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error.

He relieth not on his own wisdom; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not; he is the last in discovering his own perfections.

Yet as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man, and observe the arrogant: he clotheth himself in rich attire; he walketh in the publick street; he casteth round his eyes, and courteth observation.

He tosseth up his head and overlooketh the poor; he treateth his inferiours with insolence; and his superiours in return look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; he delighteth to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise; and the flatterer in return eateth him up."

GENESSEE ASSOCIATION.

The Genessee Branch of the Western Association of Universalists, convened according to adjournment, on the 14th ult. at the Academy in Pembroke, Genessee co. N. Y. Br. I. Whitnel was chosen moderator, and Mrs. J. S. Thompson and L. S. Everett, Clerks. One candidate for the Ministry, Henry D. Davis, and five new societies lately formed in Barre, Clarence, Rochester, Orangeville, and Le Roy, received fellowship. The Council consisted of fourteen ministering brethren, and a numerous and respectable delegation from the different societies.—The congregation heard joyfully the glad tidings from Brs. Adams, Thompson, Everett, Potter and Flagler, who were selected preachers on that interesting occasion.

The *Committee of Discipline*, on making their report, expressed their sorrow, that evil rumours injurious to Br. J. S. Thompson's character, had been so officiously circulated by his former Methodist brethren, and declared, they were unable to account for the conduct of his defamers, on any other principle than the effects of overheated zeal; and that notwithstanding all that had been said or published against Br. Thompson, they saw no just foundation for preferring any charge against his moral character.

The Association voted that the report of the committee, in relation to Br. Thompson, be recorded and published in their minutes, as the sense of the Council. Adjourned to meet at Parma, Monroe co. the last Wednesday of Sept. 1825.

FRANKLIN ASSOCIATION OF UNIVERSALISTS.

Agreeably to adjournment, the Franklin Association convened at Br. Elizur Chamberlain's, in Bernardston, on Wednesday, the 20th. day of October inst.

The divine influence, direction and blessing, were invoked on the Association during the present session, in pertinent and devout prayer, by Br. Lemuel Willis.

Choice was made of Br. David Ballou for Moderator, and Br. John Brooks for Clerk.

Three discourses were delivered, from the following texts, and in the following order.

1. By Br. Willis, from Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

2. By Br. Hosea Ballou, from 2d Cor. v. 20, last clause, "Be ye reconciled to God."

3. By Br. Hosea Ballou, 2d, from 2d Tim. iv. 4, "And they shall turn away their ears from the truth, and shall be turned unto fables."

The intense attention manifested by the audience, to the several discourses which were delivered, and to the fervent prayers which were offered, afforded convincing proof, that the unvarnished gospel of God our Saviour was a welcome theme, even to those whose ears, in time past, had been turned away from the truth, and had been turned unto fables.

Voted, by the Association, to invite all the Universalist Societies in this region, to send one or more delegates, each, to our next and all future meetings. [The several societies are, accordingly, requested to attend to this subject.]

Voted, to comply with a request from Orson Flagg, Israel Lawton, A. B. Childs, and Judah Moore, a committee in behalf of the Universalist Society in Wilmington, and to hold our next meeting in that place: Accordingly adjourned, to meet again at Wilmington, Vt. on the third Wednesday in October next.

JOHN BROOKS, Clerk.

Bernardston, Mass. Oct. 22, 1824.

CHENANGO BRANCH ASSOCIATION.

The Chenango Branch Association of Universalists was attended in the town of Hopbottom, county of Susquehanna, Pennsylvania, on the first Wednesday and Thursday in September last.

Br. N. Stacy was chosen Moderator, and Br. S. Adams and S. Finch, Clerks. Two Societies were received into fellowship, and Br. John A. Dexter received a letter of fellowship as a preacher of the gospel of salvation. The New Constitution of the Western Association was unanimously adopted, and Br. S. Adams appointed standing Clerk of that branch.

Four discourses were delivered by Brs. S. Finch, O. Ackley, E. Ferris and N. Stacy. The Association adjourned to meet at Tioga Point, county of Bradford, Penn. on the last Wednesday in August, 1825.

REMARKS—"The business of the Council was conducted with the greatest harmony. A numerous concourse of people attended, and especially the last day, with apparent interest, to the public ministration of the word. Eight preachers were present, and seven societies were represented by delegates, and we heard good news from many others. There is a numerous society in Hopbottom. The corner stone of a meeting-house in that society was laid in masonick form, I think in July, and a very excellent frame is now erected thereon. Br. Marsh is expected to return from Vermont (whither he is gone) this fall or winter, and minister to them. And finally, every thing conspires to encourage the labourers in the vineyard of Christ to be faithful. "Let every

thing that hath breath praise the Lord: praise ye the Lord."

N. S.

ZION'S FEAST.

Isaiah xxv. 6, 7, 8.

In Zion's mount Jehovah reigns;
Righteous and Holy is his name;
A soul-reviving feast proclaims,
All people are his guests;
New wines prepar'd, and well refin'd;
Delicious fruit of richest kind;
Princes and beggars here shall find
His love to cheer the drooping mind,
Each mourning soul to bless.
Before the bright and morning Star
Each cloud of darkness disappears,
Cov'ring and veil of doubts and fears
O'er all the nations spread.
Lo! sorrow, crying—death shall die!
E'en tears be wiped from every eye;
Like smoke rebuke, dissolve and fly;
His people shout and thus reply:
"SALVATION'S OF THE LORD!"

L. H. SWEET.

The following poetick effusion is an expression of the ardent feelings of the man who was once despised by his religious opposers, no less than he was dreaded as an antagonist.

Go on tormentors of mankind,
Condemn all those who differ from your creed,
To that dread place they ne'er will find;
You yet may curse the doing of that deed—
Compare the messengers of peace
With your ally the fanci'd prince of hell,
But for whose name your doctrines cease
To craze the mind like magic's pow'rful spell,
Yet there are those who've always trod
The path of peace, of love, with confidence in God.

Be firm ye Messengers of love,
Declare the truth, tho' zealots foam and rave,
Proclaim that He who rules above
Has pow'r and wills the human race to save—
That God who's great, good and wise
Created none for endless pain and wo,
But ALL for bliss beyond the skies,
Tho' great their sins may be on earth below;
Still tread the path you've always trod,
The path of truth, of love, with confidence in God.

MURRAY.

[From the American Eagle.]

Mr. Editor.—A man who owes me a large sum of money, which I cannot get, and which I never shall get, has recently made a considerable donation to the missionary fund. I should like to know if it was his money or mine, that was given; and also, if any one is to be rewarded in the next world for this donation, which of us is to have it—in

JUSTICE.

Two Cardinals objected to Raphael, the great master of the pencil, that, in one of his pieces he had put too much red in the countenances of St. Peter and St. Paul. "Be not astonished at that, my Lords, I have painted them as they are in heaven, blushing with shame at seeing the Church so badly governed."

POSTSCRIPT.

A paper, entitled the "Christian Monitor, and Weekly Register," printed at the American Office, in this town, issues its last number to-day.

Under the care of its former Editors, it doubtless suffered from the indulgence of a zeal, not always tempered with a due proportion of sound wisdom, moderation and charity. Under the conduct of the last Editor, it has been mild, friendly and candid; but it is discontinued for want of support. This failure, it is believed, has been occasioned by the misguided zeal of its former Editors.

The destiny of Judas is omitted this week for want of room.

"A Subscriber," also "A Friend to Truth," are received, and shall be attended to.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Brown, Mr. John Taylor, to Miss Mary West, all of this town.

On Monday evening last, by Rev. Mr. Edes, Albert G. Greene, Esq. Counsellor at Law, to Miss Mary-Ann, eldest daughter of Benjamin Clifford, Esq. all of this town.

In Pawtucket, 1st inst. by Rev. Mr. Taft, Mr. David Lefavour, to Miss Mary-Ann Baldwin, daughter of John Baldwin, Esq. all of that place.

DIED,

In this town, on the 5th instant, William Alexander, son of Rev. Samuel B. Shaw, aged 16 months.

On Sunday last, Abby Maria, daughter of Mr. Sylvester Brownell, Jun. aged 2 years and 5 months.

In Cambridge, Mass. on the 25th ult. Mr. Thomas Dowley, formerly a resident in this town, aged 28 years. He frequently in his last sickness, expressed his firm faith in the salvation of all mankind, and once observed that he had frequently heard persons say that Universalism would do to live by, but not to die by; but that he knew it both good to live and die by. To an orphan sister, in a particular manner, this dispensation of divine Providence is truly distressing; but she sorrows not as those who have no hope.

PEWS TO SELL OR LET.

The remaining Pews in the Universalist Chapel, belonging to the Society, will be offered at Auction, on Monday, 22d inst. at 10 o'clock, A. M. Those unsold will then be let for one year, both on the lower floor and in the gallery. Terms at sale.

RUFUS WATERMAN,
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MR. KNEELAND AND MR. M'CALLA.

The last No. of the Public Discussion, between Rev. Mr. M'Calla and Rev. Mr. Kneeland is received, and may be had by applying to Samuel W. Wheeler, Westminster-Street, or at this office.

Complete sets may be had by applying as above. Price \$1.50.

An Appendix to the Discussion, is received, GRATIS, to complete the volume.